THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people" (ROMANS 10: 21).

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MOTHERS IN ISRAEL.

BY SUSA YOUNG GATES.

MARY FIELDING SMITH, WIFE OF THE PATRIARCH HYRUM SMITH.

(*Continued from page 230*).

"In the fall of 1847, Widow Smith and her brother, Joseph Fielding, made a trip into Missouri, with two teams, to purchase provisions for the family. Joseph, her son, accompanied them as teamster; he was then nine years of age. The team he drove consisted of two yoke of oxen, one yoke being young and only partially broken, which, with the fact that the roads were very bad with the fall rains, full of stumps in places, sometimes hilly, and that he drove to St. Joseph, Missouri, and back, a distance of about three hundred miles, without meeting with one serious accident, proves that he must have been a fair teamster for a boy of his age.

"In the Spring of 1847, George Mills was fitted out with a team, and went in company of President Young as one of the Pioneers to the Valley; and soon a portion of the family, in the care of Brother James Lawson, emigrated from 'Winter Quarters,' arriving in the Valley that Fall.

"In the Spring of 1848, a tremendous effort was made by the saints to emigrate to the Valley on a grand scale. No one was more anxious than Widow Smith; but to accomplish it seemed an impossibility. She still had a large and comparatively helpless family, her two sons, John and Joseph, mere boys, being her only support; the men folks, as they were called, Brother J. Lawson and G. Mills, being in the Valley with the teams they had taken. Without teams sufficient to draw the number of wagons necessary to haul provisions and outfit for the family, and without means to

purchase, or friends who were in circumstances to assist, she determined to make an attempt, and trust in the Lord for the issue. Accordingly, every nerve was strained, and every available object was brought into requisition. 'Jackie' was traded off for provisions, cows and calves were yoked up, two wagons were lashed together, and teams barely sufficient to draw one was hitched on to them, and in this manner they rolled out from Winter Quarters some time in May. After a series of the most amusing and trying circumstances, such as sticking in the mud, doubling teams up all the little hills, and crashing at ungovernable speed down the opposite sides, breaking wagon tongues and reaches, upsetting, and vainly endeavoring to control wild steers, heifers and unbroken cows, they finally succeeded in reaching the Elk Horn, where the companies were being organized for the plains.

"Here Widow Smith reported herself to President Kimball, as having 'started for the Valley.' Meantime, she had left no stone unturned or problem untried, which promised assistance in effecting the necessary preparations for the journey. She had done her utmost, and still the way looked dark and impossible.

"President Kimball consigned her to Captain ———'s fifty. The captain was present; said he, 'Widow Smith, how many wagons have you?'

"'Seven.'

"'How many yoke of oxen have you?'

"'Four, and so many cows and calves.'

"'Well,' said the captain, 'Widow Smith, it is folly for you to start in this manner; you can never make the journey, and if you try it, you will be a burden upon the company the whole way. My advice to you is, Go back to Winter Quarters and wait till you can get help.'

"This speech aroused the indignation of Joseph, who stood by and heard it; he thought it was poor consolation to his mother who was struggling so hard, even against hope, as it were, for her deliverance; and if he had been a little older, it is possible that he would have said some very harsh things to the captain; but as it was, he busied himself with his thoughts and bit his lips.

"Widow Smith calmly replied, 'Father ——— (he was an aged man), I will beat you to the Valley, and will ask no help from you either!'

"This seemed to nettle the old gentleman, for he was of high mettle. It is possible that he never forgot this prediction, and that it influenced his conduct towards her more or less from that time forth as long as he lived, and especially during the journey.

"While the companies were lying at Elk Horn, Widow Smith sent back to Winter Quarters, and by the blessing of God, succeeded in buying on credit, and hiring for the journey, several yoke of oxen from brethren who were not able to emigrate that year (among these brethren, one Brother Rogers, was ever grate-

fully remembered by the family). When the companies were ready to start, Widow Smith and her family were somewhat better prepared for the journey, and rolled out with lighter hearts and better prospects than favored their egress from Winter Quarters.

"Passing over from the Platte to the Sweetwater, the cattle suffered extremely from the heat, the drought, and the scarcity of feed, being compelled to browse on dry rabbit brush, sage brush, weeds and such feed as they could find, all of which had been well picked over by the preceding companies. Captain ———'s company being one of the last, still keeping along, was frequently in sight of, and sometimes camping with, President Kimball's company, which was very large. One day, as they were moving along slowly through the hot sand and dust, the sun pouring down with excessive heat, towards noon one of Widow Smith's best oxen lay down in the yoke, rolled over on his side, and stiffened out his legs spasmodically, evidently in the throes of death. The unanimous opinion was that he was poisoned. All the hindmost teams, of course, stopped, the people coming forward to know what was the matter. In a short time the captain, who was in advance of the company, perceiving that something was wrong, came to the spot.

"Perhaps no one supposed that the ox would ever recover. The captain's first words, on seeing him, were:

"'He is dead; there is no use working with him; we'll have to fix up some way to take the Widow along. I told her she would be a burden upon the company.'

"Meantime Widow Smith had been searching for a bottle of consecrated oil in one of the wagons, and now came forward with it, and asked her brother, Joseph Fielding, and the other brethren, to administer to the ox, thinking the Lord would raise him up. They did so, pouring a portion of the oil on the top of his head, between and back of the horns. They all laid hands upon him, and one prayed, administering the ordinance as they would have done to a human being that was sick. Can you guess the result? In a moment he gathered his legs under him, and, at the first word, arose to his feet, and travelled right off as well as ever. He was not even unyoked from his mate. The captain, it may well be supposed, heartily regretted his hasty conclusions and unhappy expressions. They had not gone very far when another and exactly similar circumstance occurred. This time it also was one of her best oxen. The loss of either would have effectually crippled one team, as they had no cattle to spare. But the Lord mercifully heard their prayers, and recognized the holy ordinance of anointing and prayer, and the authority of the Priesthood when applied in behalf of even a poor, dumb brute! Sincere gratitude from more than one heart in that family, went up unto the Lord that day for His visible interposition in their behalf. At or near a place called Rattlesnake bend, on the Sweetwater, one of Widow

Smith's oxen died of sheer old age. He had been comparatively useless for some time, merely carrying his end of the yoke without being of any further service in the team. His death was, therefore, not a great loss.

"At the last crossing of the Sweetwater, Widow Smith was met by James Lawson, with a span of horses and a wagon, from the Valley. This enabled her to unload one wagon, and send it, with the best team, back to Winter Quarters to assist another family the next season. Elder Joel Terry returned with the team. At this place the captain was very unfortunate, as several of his best cattle and a valuable mule lay down and died, supposed to have been caused by eating poisonous weeds. There was no one in the camp who did not feel a lively sympathy for the captain, who took his loss to heart very much. He was under the necessity of obtaining help, and Widow Smith was the first to offer it to him; but he refused to accept it from her hands. Joseph sympathized with him, and would gladly have done anything in his power to aid him; but here again, it is painful to say, he repulsed his sympathy and chilled his heart and feelings more and more by insinuating to others, in his presence, that Widow Smith had poisoned his cattle! Saying, 'Why should my cattle, and nobody's else, die in this manner? There is more than a chance about this. It was well planned,' etc., expressly for his ear. This last thrust was the severing blow. Joseph resolved, some day, to demand satisfaction, not only for this, but for every other indignity the captain had heaped upon his mother.

"On the 22nd of September, 1848, Captain ———'s fifty crossed over the 'Big Mountain,' when they had the first glimpse of Salt Lake Valley. It was a beautiful day. Fleecy clouds hung round over the summits of the highest mountains, casting their shadows down the valley beneath, heightening, by contrast, the golden hue of the sun's rays which fell through the openings upon the dry bunchgrass and sage-brush plains, gilding them with fairy brightness, making the arid desert to seem like an enchanted spot. Every heart rejoiced, and with lingering fondness, wistfully gazed, from the summit of the mountain, upon the western side of the valley, revealed to view—the goal of their wearisome journey. The ascent from the east was gradual, but long and fatiguing for the teams. It was in the afternoon, therefore, when they reached the top. The descent to the west was far more precipitous and abrupt. They were obliged to rough-lock the hind wheels of the wagons, and, as they were not needed, the forward cattle were turned loose, to be driven to the foot of the mountain or to the camp, the 'wheelers' only being retained on the wagons. Desirous of shortening the next day's journey as much as possible—as that was to bring them into the Valley—they drove on till a late hour in the night, over very rough roads much of the way, and skirted with oak brush and groves of trees. They finally camped near the

eastern foot of the 'Little Mountain.' During this night's drive several of Widow Smith's cows—that had been turned loose from the teams—were lost in the brush. Early next morning, John returned on horseback to hunt for them, their service in the teams being necessary to proceed.

"At an earlier hour than usual, the captain gave orders for the company to start—knowing well the circumstances of the widow, and that she would be obliged to remain till John returned with the lost cattle. Accordingly the company rolled out, leaving her and her family alone.

"It was fortunate that Brother James Lawson was with them, for he knew the road, and, if necessary, could pilot them down the canyon in the night. Joseph thought of his mother's prediction at Elk Horn, and so did the captain. The latter was determined that he would win this point, although he had lost all the others, and prove her predictions false. 'I will beat you to the Valley, and ask no help from you either,' rang in Joseph's ears; he could not reconcile these words with the possibility, though he knew his mother always told the truth; but how could this come true? Hours to him seemed like days as they waited, hour after hour, for John's return. All this time the company was slowly tugging away up the mountains, lifting at the wheels, geeing and hawing, twisting along a few steps, then blocking the wheels for the cattle to rest and take breath, now doubling a team, and now a crowd rushing to stop a wagon, too heavy for the exhausted team, to prevent its rolling backward down the hill, dragging the cattle along with it. While in this condition, to heighten the distress and balk the teams, a cloud, as it were, burst over their heads, sending down the rain in torrents; as it seldom rains in this country, this threw the company into utter confusion. The cattle refused to pull, would not face the beating storm, and to save the wagons from crashing down the mountain, upsetting, etc., they were obliged to unhitch them, and block all the wheels. While the teamsters sought shelter, the storm drove the cattle before it through the brush and into the ravines, and into every nook they could find, so that when it subsided it was a day's work to find them, and get them together. Meantime, Widow Smith's cattle—except those lost—were tied to the wagons, and were safe. In a few moments after the storm, John brought up those which had been lost, and they hitched up, making an early start, as they usually did in the mornings, rolled up the mountain, passing the company in their confused situation, and feeling that every tie had been sundered that bound them to the captain, continued on to the Valley, and arrived at 'Old Fort,' about ten o'clock on the night of the 23rd of September, all well and thankful. The next morning was the Sabbath, and the whole family went to the bowery to meeting. Presidents Young and Kimball preached. This was a meeting long to be remembered by those present.

That evening Captain ——— and his company arrived, dusty and weary, too late for the excellent meetings and the day of sweet rest enjoyed by the widow and her family. Once more, in silver tones, rang through Joseph's ears, 'Father ———, I will beat you to the Valley, and will ask no help of you either.'"

(TO BE CONTINUED.)

AN INTERESTING LETTER FROM SOUTH AFRICA.

"Magdala," Anerley Road.
Rosebank, C.C., March 11th, 1916.

PRESIDENT HYRUM M. SMITH,
Liverpool.

Dear Brother:—Another month has gone, and for us it has been a busy and a happy one. You will notice by the labor report that all the elders are busy, and that we were successful in baptizing eight new members last month, for which we are all thankful.

All are enjoying the best of health in Africa, and we feel that the Lord has blessed and is blessing us in that regard, as well as in many other ways.

Two of our elders, Francis E. Hulet and Jesse D. Jewkes, have just finished a week's trip without money, and were treated fine everywhere they went, certain people asking them to stop in their neighborhood and preach in their building. Two elders, Gerald M. Steed and Richard E. Folland, are now on their way from Johannesburg to Durban, a distance of four hundred and eighty miles, without a penny in their pockets. They are very happy, and expect to do a great deal of good. They are riding bicycles, and the last word from them was to the effect that it was raining hard. They had completely tracted two villages, and a kind family had invited them to come in and stop all night with them. Two more elders, Orville W. Cutler and Leonard A. Robins, will leave Johannesburg on the 14th of March for a ten days' trip into the country with tracts, and they are filled with the Spirit, and can hardly wait for the time to come. These trips make every one of us in the mission better, and give us a greater desire to serve the Lord.

In Cape Town we have lately made a great many friends, and every night is filled in. Tuesday night we had a cottage meeting in a neighboring town. Wednesday night we had twelve strangers at "Magdala"; Thursday night Bible class; and Friday night we were with strangers again. The Lord is right here to bless us when we do our part. Never have I felt His Spirit more, nor have I been happier than I am now.

We read of the trials you have in England, and hope and pray for the war to end, so that you can work unhampered there. So

far none of the saints have been hurt with the Zeppelin raids, and I trust that none will be touched in the future.

Do you remember writing to me and telling me that you would join your prayers with ours and ask our Father in heaven to remove the immigration official who has been so unjust to us? Well, our prayers have been answered. There was a scandal in his office, and somebody was taken into court for selling permits to land. Mr. Cousins has been transferred to Pretoria.

I wish you could enjoy some of this ideal weather with us for a while. With best love from us all, to all of you. I am,

Your sincere brother,

NICHOLAS G. SMITH.

A TESTIMONY.

IF I may be accorded a small space in the *Millennial Star* to let the world know what a non-member thinks about the Latter-day Saints and their religion, I will be glad to state here what I know of them.

It is now four years since I first met a "Mormon" elder, and as I had just seen the picture, "The Victim of the 'Mormons,'" I did not feel very friendly towards them; but on learning and watching their daily lives, as I had the opportunity of doing, I became more and more interested, and asked to be allowed to read some of their books. I then compared their teachings with those of other ministers, and I am glad to say I found them true, as they were the same as those set forth by our Lord and Savior Jesus Christ, when He was upon the earth.

I know beyond a doubt that the Church of Jesus Christ of Latter-day Saints is the true Church of Christ, and as it does not seem reasonable to me to believe that Christ would have more than one true Church, I say it is the only true Church upon the earth today, and I have proof which all can obtain by reading the Scriptures, as did the Prophet Joseph Smith when reading the passage found in James 1:5, 6: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

I would like to say that I deem it an honor to live at this time when we have the gospel of Christ in our midst, and knowing, as I do, that the principles as put forth by the "Mormon" elders are perfectly true, I ask you, kind reader, to investigate and find out for yourself, and then say which of all the churches is right.

Sunderland. HELENA SCOTT.

ONE must be something in order to do something.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 20, 1916.

EDITORIAL.

THE RESURRECTION

THE comforting and glorious doctrine of a resurrection was known to our first ancestors who lived under the light of revelation, as well as to the saints of later ages. Adam, when contemplating the plan of redemption, as made known to him after the fall, exclaimed, "Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again *in the flesh* I shall see God" (Pearl of Great Price, 5: 10); an expression which indicates that he had a knowledge of a resurrection of the body, after the completion of this life on earth. Job, too, had the resurrection in view, when, in his reply to Bildad, he said, "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 26).* Other ancient prophets taught the same doctrine. Isaiah comforted Israel in these words. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is like the dew of herbs, and the earth shall cast out the dead" (Isa. 26: 19). Daniel expressly taught the resurrection of all classes, when he said. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 2).

In the New Testament the doctrine of the resurrection is given the place and prominence of a fundamental truth. The story of the resurrection of Christ is the very essence of the gospel message. "Because I live, ye shall live also" (John 14: 19), is the comforting assurance of our Lord.

In religious systems outside those directly guided by divine revelation we also meet with a doctrine of resurrection. It is one of the truths that have been handed down from generation to generation, and that have never been entirely lost sight of, though

*The following translation of this difficult passage is found in the Cambridge Bible, by A. B. Davidson:

"But I know that my Redeemer liveth,
And in aftertime He shall stand upon the dust,
And after this my skin is destroyed
And without my flesh, I shall see God:
Whom I shall see for myself,
And my eyes shall behold and not another—
My reins consume within me."

they may have suffered modifications in the form of additions and eliminations. It is found in the ancient Egyptian belief and prompted the mighty rulers of the Nile valley to provide almost indestructible tombs for themselves, and to cause the rich to expend fortunes on the preservation of their mortal bodies. The ancient Hindus believed in the resurrection of the entire universe. They conceived of a deity at one time alone and one. This Supreme Being decided to create. And so multiform worlds came into existence. For a long time these forms flourish, but eventually they all fall back into the Source whence they came. Again God is alone. Again the process of creation is repeated. Again all that exists sinks back into the Deity.

In the Stoic philosophy God is a fire out of which everything issues. It proceeds according to fixed laws, until there is a general conflagration, and this process, the Stoics taught, is repeated. From the fire a new creation arises, like a phœnix, each succeeding formation being exactly like the preceding. Whatever is, or happens, now, has been, or happened, before, and will be, or happen, again for ever and ever.

The ancient Persians believed in the final victory of good over evil, the resurrection of the body and the restoration of all things. But neither of these pagan religious systems set forth the resurrection as originally taught to man by God, and as revealed through the gospel of the Redeemer.

I. Resurrection of the Body.

The gospel teaches the resurrection of the body.

Our Lord declares that those "that are in the graves shall hear his voice and shall come forth" (John 5: 28, 29), and that seems to refer especially to the bodies. Paul says expressly that "he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit" (Rom. 8: 11). In I. Cor. 15: 1-58, the Apostle presents the most complete statement of the doctrine of the resurrection that is found in the Bible. He gives what is, perhaps, the earliest account extant of the wonderful story of the resurrection of our Lord. When the Epistle was written, there were many witnesses still alive who could testify of what they had seen, or heard. The author mentions names. He states occasions. He meets objections to the doctrine, and explains it to the satisfaction of inquirers. He tells us how the resurrection shall be accomplished, and, finally, lifts up his voice in a jubilant strain, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The gospel doctrine of the resurrection is found also in Ezekiel. This prophet (37: 1-14) predicts the restoration of Israel under the simile of the resurrection: "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto

them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army" (Ezek. 37: 3-10). There would be no analogy, no force, in the language used, except for the fact that the dead are to be restored in the manner here so graphically depicted.

In the Book of Mormon this truth is taught very clearly. Nephi says, "Ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God" (II. Nephi 9: 4). Again, "Hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel" (verse 12; see also Mosiah 8: 9; II. Nephi 6: 2-5; Alma 8: 10; 19: 7; Helaman 5: 6). In the Doctrine and Covenants we read, "They who are of a celestial spirit shall receive the same body which was a natural body" (Sec. 88: 28).

Such is the unanimous testimony of the Scriptures.

Our Lord rose from the dead with the same body that was laid away in the tomb. It had the marks of the crucifixion, and the open wound in the side. The apostles base their faith in a general resurrection on the fact that Christ rose with His body, but there would be no analogy, except an exceedingly imperfect one, if our bodies were not to be resurrected.

The doctrine of the resurrection of the body is opposed to the supposition that there is no other resurrection than the rescue of the soul from spiritual death. At the tomb of Lazarus, Martha said that she knew that her brother would rise again in the resurrection at the last day. Some commentators hold that Martha entertained false ideas concerning a resurrection "at the last day," and that our Lord answered her, in substance, that the "last day" had already come, and that those who were "dead" in sin and buried in transgression were to hear the gospel and, by accepting it, obtain life eternal. They say that this is what is meant by "resurrection." The Scriptures do not uphold this view.

The doctrine of the resurrection of the body is also opposed to the theory that the entire natural body of man perishes, while the

spiritual, or psychical, body only continues to exist, and that this is the resurrection taught in the Scriptures. Swedenborg held this view. According to him the resurrection of each individual takes place at the moment of death.

Many who do not profess to be Swedenborgians have arrived at a similar conclusion. They argue that the spirit has no possible existence in space, or time, and cannot be acted upon unless it has a body of some kind. Spirit, they say, is minus every quality that distinguishes matter. Hence, at death, the human spirit must be given a new body, or it would, as far as human mind can conceive, become non-existent. The resurrection, therefore, consists in the exchange, at death, of the mortal body, for an "ethereal," one made of finer material. This, however, is not the Scripture doctrine.

The inspired authors teach, as we have seen, the resurrection of the body. They teach that we shall possess the very *same* body that we had here. As the Prophet Joseph Smith expresses it, "All men will come from the grave as they lie down, whether old or young; there will not be 'added unto their stature one cubit,' neither taken from it" (*History of the Church*, Vol. IV., p. 555).

This does not mean, however, as Augustine held, that all the matter which at any period had entered into the organization of our bodies, shall be gathered into the resurrected body. It does not mean that every hair that has fallen off, every nail that has been cut, shall be restored: or that the resurrected body shall be, in quantity and quality, what it was during the period of mortality. Sameness of body does not mean the retention of every particle composing it, or that has ever entered into it. The body we have to-day is the same as that with which we were born, though at birth it had but a fraction of its present weight. It is the same body, notwithstanding all changes. We do not move from body to body, as we move from one house to another. The infant and the man are the same through all stages of boyhood, manhood, and old age, and he will remain the same through death and in the resurrection. That is what is meant by the statement that the same body will arise. Each one will have his very own body, and not that of anybody else.

The prophet Joseph Smith is very clear on this point. He says, "There is no fundamental principle belonging to a human system that ever goes into another in this world, or in the world to come * * * If any one suppose that any part of our bodies, that is, *the fundamental part thereof*, ever goes into another body, he is mistaken" (*History of the Church*, Vol. V, p. 339). The argument here is, that whatever is essential, or fundamental, in the human body will be quickened in the resurrection and restored, while that which is not essential, and may have been dispersed to the four winds of heaven will remain where it is. In other words, "imperious Cæsar" may turn to clay, but not all of him; not the

"fundamental parts" of his body; these will be carefully preserved for the resurrection, while the "clay" remains of the earth earthy.

"So far as we are concerned," says Heber C. Kimball, "we were taken from the earth, and we may expect to return to it again; and that portion of me which is pure, after the dross of this mortality is separated from it, I expect will be Brother Heber. It is that which will be resurrected; but all that is not pure will remain; that is, it will not go back into my body again; and if there are ten parts out of the hundred which are dross and corruption, they will remain in the earth; I do not expect to take up that again, but I expect to take up the purified element that will endure for ever" (*Journal of Discourses*, Vol. III., p. 197).

(TO BE CONTINUED.)

MINUTES OF THE HULL CONFERENCE.

THE Hull annual conference was held in the Foresters' Hall, Charlotte Street, Hull, on Sunday, April 9th, 1916. There were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl, of the Liverpool office; President Thomas M. Argyle and seven traveling elders of the Hull conference.

The morning session commenced at 10:30 by singing, "Gladly meeting." Prayer was offered by Elder Floyd W. Nielson. Continued by singing, "Thanks for the Sabbath school."

President Thomas M. Argyle welcomed all present, and made a few remarks regarding the sacrament.

Sacrament recitation, by Muriel Gaunt.

The sacrament was administered by Brothers George H. Norman and R. A. Hanson.

A program was then rendered, as follows: Song, Hull Primary Class; gem, Clifford Preston; "The Life of Paul," by Herbert Norman; duet, Lucy Wharam and Iva Johnson; gem, Bernard Jack Gaunt; recitation, Lillian Bushell; song, Emily Watson; Bible story, "Joseph sold into Egypt," Ethel Preston; recitation, Chris. Gaunt; song, Hull Primary Class.

President Hyrum M. Smith expressed his appreciation of the program rendered, and the good spirit which prevailed. He showed how the gospel was taught by the children, and the difference between expressions of children, and those of adults—the children being pure, and having implicit faith in the truth. The speaker conveyed greetings from Sister Ida B. Smith, the president of the Relief Society in the European mission. He encouraged those who mourned to be full of hope and not to despair. It is, he said, but natural that we should mourn for our loved ones who have departed. We mourn, but not as the world. The dead are not lost for ever. Our mourning should be more for the wicked and the ungodly. He exhorted parents to teach their

children the gospel, and read from the Doctrine and Covenants what the Lord requires of parents in the rearing of their children. If they fail to teach them the way of salvation, he said, the sin will rest upon the parents' heads. The purpose of the Sunday school is to help the parents to rear their children correctly, and in the fear and admonition of the Lord. The speaker then dwelt on the sacredness of the marriage covenant, and pleaded with the parents to be true to the same. He showed the necessity of being true to each other. He regretted to say that the attention paid to sweethearts was too often forgotten after marriage, and the wife was looked upon as a part of the household goods and chattels. Wives should be obedient to husbands, and children to parents. President Smith showed that the principles of the gospel are eternal. He earnestly prayed the Lord to bless the little ones, and said he felt exceedingly kind towards the saints, and all people in general.

The meeting closed by singing, "Sing we now at parting." Benediction by Elder Peter M. Hixson.

The afternoon session commenced at 2:30. The congregation sang, "Come, O Thou King of kings." Prayer by Elder Nels C. Jorgensen. Singing, "Come to Zion."

The names of the Church authorities were presented by Elder Nels C. Jorgensen. All were unanimously sustained.

Elder Horace O. Hall was the first speaker. His subject was, divine authority. He showed how the ancient apostles received their authority, and said that the same authority had been restored to the earth in this dispensation, by those who formerly held the keys of the priesthood.

Elder Thomas E. Vance expressed his thankfulness for the privilege of filling a mission in Great Britain. He said the Lord had blessed him, and would bless every elder who would sacrifice the pleasures of home, and associations of friends and relatives, to perform the work of the Lord, for by so doing we are laying up for ourselves treasures in heaven.

Elder Lorin Passey advised the saints to show by their works, as they had shown by their vote, that they were indeed willing to sustain the authorities of the church. We should live, he added, so as to be worthy to receive the King of kings when He should come in glory to reign on earth.

Elder Floyd W. Nielson rendered the solo, "A perfect day."

Elder J. M. Sjodahl, the next speaker, referring to the fact that the majority of the attendants at our conferences and meetings now are women, because so many of the men are engaged in the pursuits of war, called attention to the important part women have always played in the kingdom of God in all ages. He paid a fine tribute to their fidelity and devotion to truth. He then said it must be deplored by all that the conditions in the world are such as they are, after what is called Christianity has been in the

world for many centuries. He thought we would be justified in proclaiming the truth that war and bloodshed, such as we are witnessing to-day, are neither Christianity, nor civilization. The nations of the world must repent of all such violations of the law of God.

President Hyrum M. Smith expressed his great pleasure in meeting with the saints and friends of the Hull conference. He said that, as members of the Church of Jesus Christ of Latter-day Saints, through baptism, we are under a heavy responsibility. We must live aright. He showed the difference between self-appointed ministers, and men who are called of God, and the heavy responsibility which rests upon people who have heard the servants of the Lord and would not obey, but reject the truth and the counsel of God against themselves. He spoke to the saints of the necessity of obeying the Word of Wisdom, and said, inasmuch as you have heard and accepted the gospel, from men having authority, do not think your work ends there. Salvation depends upon obedience. The speaker then impressed upon the members the necessity of keeping all the commandments. Man shall not live by bread alone. Do not think the Lord will overlook our sins, when we are continually falling into transgression. The Spirit of God will not always strive with man. We must lay aside all filthiness, such as tobacco, the drink habit, and also tea and coffee. God has forbidden these things, and if you do not repent, baptism will avail you nothing. He spoke of breaking the Sabbath day, and the results, and exhorted the saints to keep their bodies clean, so that the Spirit of God can dwell in them. He spoke of the regrets which would flood the soul, if we do not keep the commandments, for God will not be mocked. He said children were already of the kingdom of God, and characterized it as a mockery to baptize them to redeem them from the clutches of the adversary. He prayed that the influence of the saints would be felt for good.

Closing song, "There is beauty all around." Benediction.

The evening session commenced at 6 o'clock by singing. "Should you feel inclined to censure." Prayer by Elder Horace O. Hall. Singing, "O my Father."

Elder Floyd W. Nielson said he felt to rejoice in the gospel of Christ. He spoke on the necessity of apostles and prophets in these days. The Roman government, he said, once existed. Likewise, the New Testament refers to the organization set up by Christ, and it is now merely a history. He showed that the power of a government does not exist in the history of that government. There is but one way to be initiated into the kingdom of God. Prophets stand as God's agents for this purpose. God is not the author of confusion.

President Thomas M. Argyle said he felt it a pleasure to speak. He blessed the saints for their kindness and hospitality, which he

had so freely enjoyed during his mission. He spoke of the great organization of the Church, and thanked God he had been privileged to be reared under its counsel. He said we come as John the Baptist came, to declare a gospel of truth, and those who reject it, are rejecting the counsel of God. We have been misrepresented, but the world is beginning to know us as servants of God.

Elder J. M. Sjodahl answered the question, "Why do the missionaries of the Church preach the gospel in Christian countries?" by saying, For the same reason that our Lord told His disciples to begin their mission at Jerusalem. He then called attention to some current fallacies in the Christian world and testified to the truth of the gospel.

President Hyrum M. Smith said the things which had been spoken were true. He admonished the saints to live by them, and to prepare themselves to combat the evils of the day. Family prayers, he said, should be remembered. We have been slandered and misrepresented by supposed ministers, because their "craft" is in danger, and they know that. They realize their position. They know the elders have the truth. The speaker said, Let men take the position to serve God rather than man. Elders do not fear men, but they do fear God. He said that when they are persecuted, inasmuch as it is for righteousness' sake, they shall be blessed. He admonished the saints to be faithful and pray for their enemies, that they may repent before the judgments of God are poured out upon them. He said our message to the world was to declare the restoration of the gospel. His sympathy went out to those who were groping in darkness and unbelief, and he bore a powerful testimony. He also blessed the saints in their outgoings and incomings, and exhorted them to live above reproach.

Conference was brought to a close by singing, "We thank Thee, O God, for a Prophet." Benediction.

On Saturday, April 8th, 1916, at Forester's Hall, Charlotte Street, Hull, a Priesthood meeting was held, in which each of the elders expressed his feelings in regard to the work. Many good and valuable instructions and great encouragement were given by President Hyrum M. Smith and Elder J. M. Sjodahl.

NELS C. JORGENSEN, Clerk of Conference.

FROM THE MISSION FIELD.

For his Country.—President Irvin Call, of the Manchester conference, in a letter dated April 4th, 1916, states that Brother James Rimmer, Jr., of the Manchester conference, was killed in action in France, on February 26th, 1916. Deceased was born October 29th, 1894, and was baptized July 18th, 1906, by Elder Nephi A. Skinner.

Baptisms.—A baptismal service was held in the river Frome, near Wool, Dorset (Bristol conference), on April 5th, 1916, when three souls were initiated into the Church. President Ernest M. Greenwood officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Handsworth, Birmingham (Birmingham conference), on Saturday, April 1st, 1916, when two souls were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. President James Judd officiating.

A baptismal service was held at Manchester (Manchester conference), April 8th, 1916, when four souls were admitted to the fold of Christ. Elders Samuel F. Nicholls and Marion M. Green officiating.

Funeral Services.—On Saturday, March 25th, 1916, funeral services were held for Brother James Gallacher, aged seventy-four years, who died Thursday, March 23rd, 1916. During his lifetime Brother Gallacher served many years in the British army, and his funeral, although conducted by the elders, was of a military character. Brother Gallacher lived a long and useful life. He has been a faithful member of the Church since April 25th, 1909, being baptized on that date by Elder A. Christensen. He leaves a large and beautiful family. Three of his sons are now serving with the colors, and a fourth sacrificed his life in the battle of Loos, defending his country's flag. One of his daughters is an officer in the Glasgow branch Relief Society, and, consequently, in the Scottish branch of the British Red Cross Association.

DIED.

McKeon.—At Belfast (Irish conference), March 26th, 1916, Susan Hamilton McKeon. Deceased was born July 26th, 1890, of Latter-day Saint parents, and was baptized September 6th, 1902, by Elder Alex. M. Faddies.

Chambers.—At Glasgow (Scottish conference), March 21st, 1916, Alice Annie Chambers. Sister Chambers was born November 29th, 1889, and baptized January 16th, 1912, by Elder John C. Cairns.

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